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NOTES ON THE CRITIQUE OF THE TEXT OF THE  
TARGUM OF THE PROPHETS.

THE document which, above all others, forms the groundwork of all criticism of the text of the Targum of the Prophets, known as the Targum of Jonathan b. Uzziel, is the text of the Codex Reuchlinianus. It was written in the year 1105, and was edited, with its numerous and important marginal glosses, by Lagarde in 1872. It is now almost a quarter of a century, since I demonstrated, in my *Critical Studies on the Targum of the Prophets*, the importance of that codex and its glosses for the critique and history of the text of the Targum<sup>1</sup>. It was necessary that other MSS. of the Targum should be consulted, in order to continue and complement my labours, which were based on the Codex Reuchlinianus, and on the old editions. As a small contribution towards some future comprehensive treatise on the Targum of the Prophets, I wish to offer some remarks, based on an old work containing a great number of quotations of the said Targum, which in many cases differ in several points from the text as hitherto known from MSS. and printed copies. That work is the *Touchstone*—בִּחַן בְּחִין—by Menachem b. Salomo. Only one incomplete copy of this work is extant (codex 55 of the Hebrew MSS. of the Royal Court and State Library in Munich); and I have, in a notice on this manual of Hebrew grammar and biblical exegesis, pointed out its importance and the nature of its contents<sup>2</sup>, without, however, giving a sufficient account of the rich materials it embodies<sup>3</sup>. The numerous quotations from the Targums, which form a considerable part of that work, so important for the history of biblical exegesis, deserve special attention. Menachem ben Salomo, who composed his work in 1143, probably in Rome<sup>4</sup>, derived the

<sup>1</sup> "Kritische Untersuchungen zum Propheten-targum," v. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XXVIII (1874), pp. 1-72.

<sup>2</sup> Der "Prüfstein" des Menachem b. Salomo. *Jubelschrift zum siebenzigsten Geburtstage des Prof. D. H. Grätz* (1887), pp. 94-115.

<sup>3</sup> I published some of his interpretations on the Pentateuch, in the fifth volume of Gräber's *הספרי* (1896), pp. 257-263. A treatise on his remarks on the Prophets and the Hagiographa will shortly appear in the Magazine, *המאסף*.

<sup>4</sup> About another work on the Bible, composed by Menachem b. Salomo at a later date (1145), vid. Wickes, *שעמי כ"א ספרים*, *A Treatise on the Accentuation*, p. xi.

greatest part of the lexicographical portion of his book from R. Nathan's *Aruch*, and made, like him, use of the Targum to the first three Hagiographical books. But he displays great independence in the use he made of the Targum to the Prophets, and his remarks exhibit an intimate acquaintance with, and a profound study of the same. He has some good remarks on the hermeneutical method of Jonathan, whom he invariably names as the author of the Targum to the Prophets; in many instances he explains words of the Targum and the reasons why the passage was thus translated; he compares passages, notes conformity and discrepancies in the Targum of the Prophets; he occasionally criticizes the author, but much more often refers to him as his authority, by which he strengthens exegetical views of his own. But we will not discuss here the numerous cases in which Menachem b. Salomo confirms his observations by such authority; but confine ourselves to communicating a list of the most noteworthy various readings in the text of the Targum. We omit such *variae lectiones* which occur also in other texts, especially those of the Codex Reuchlinianus. Menachem b. Salomo occasionally points himself to variations in the text of the Targum. Thus, e.g., s.v. נד iv<sup>1</sup>, he remarks on the difference in translation of the word נד, between Onkelos (Exod. xv. 8), and Jonathan b. Uzziel (Joshua iii. 16): ואבינה במחלוקת אונקלס ויונתן ב'ע כי אונקלס תרגם כמו נד כשור ויונתן תרגם כמו נד אחד קמו רוכבא חד ויש אומרים רוקבא ולדברי יונתן ב'ע הוא נד הוא נאר הוא חמת ואנשי ירושלים תרגמו נצבו כמו נד כזיקין צריין והן נודות יין ויתר משקין.

The reading רוכבא in Targum, Joshua iii. 18, is also found in Codex Reuchlinianus. The reading רוקבא cited by Menachem b. Salomo is the reading of the editions, and is otherwise confirmed. The author denotes by the expression "People of Jerusalem" the Jerusalemite (Palestinian) Targum.

Judges iv. 11 אלון בצעננים; Targum מישר אנניא. Menachem b. Salomo observes, s.v. צען, נקעים, ויתרינם מישר של נקעים. But the words של נקעים could not have been in the text of the Targum; the two words are the Hebrew rendering of the corresponding Aramaic expression. The reading was probably ננאניא; and although in the Talmud, *Baba Bathra*, 103 a, a distinction is made between ננאני and the Hebrew נקעים, yet, the two words are synonymous, and mean "hollows," "clefts in the ground," vid. Levy, iii. 130 b, 440 a. In *Baba Kamma*, 61 b, at the top; the correct reading is also ננאני, vid. Rabbinowicz, ad loc., and *Aruch*, s.v. ננאן (Kohut, v. 304 a).

<sup>1</sup> In quoting Menachem b. Salomo's vocabulary I refer to the catch-words, without giving the page of the codex.

Judges v. 22 מִדְּהָרוֹת מְדָהָרוֹת אֲבִירֵי; Targum מִפִּינוֹכָא דְהוּהּ מִפְּנִיךְ. Menachem b. Salomo, s.v. דָּהַר, reads תְּקִיפִי for קִדָּם רִתִּיכִי נִבְרוּהִי. The word אֲבִירֵי being translated נִבְרוּהִי (as is also elsewhere the case in the Targum to the Prophets), the words קִדָּם רִתִּיכִי ("before the chariots") are an explanatory addition, which was erroneously turned into קִדָּם תְּקִיפִי.

Judges viii. 16 וַיֹּדַע בָּהֶם; Targum וּגְבַר עֲלֵיהֶן. Thus also quoted by Kimchi<sup>1</sup>. Codex Reuchlinianus וְנָרַר עַל. Menachem b. Salomo, s.v. דָּע, iii: וְאֵלֵּכִי בָהֶן; thus also in a marginal note in the Codex Reuchlinianus. Three readings, denoting as many different paraphrases of the text.

Judges xiv. 6 כִּשְׁמַע הַנָּדִי; Targum כְּמָא דְמַהֲרֵמִין נָדִיא. Menachem b. Salomo, s.v. הָדָם, reads יֵת before נָדִיא.

i Sam. vii. 11 בֵּית שָׂרוֹן; Targum בֵּית כֹּר. Menachem b. Salomo (כֹּר, i): בֵּית שָׂאן. This is undoubtedly a corruption of the correct reading, which is also confirmed by Rashi and Kimchi.

i Sam. xiii. 6, s.v. וּבַחֲחוּסִים; Targum וּבְמַצְדָּתָא. Menachem b. Salomo (חֲוֹנָא) במַצְטָרְתָא. Such a word occurs nowhere in the sense demanded here. It is, perhaps, a corruption of בְּמַצְדָּתָא.

i Sam. xv. 32 מַעֲדָנוֹת; Targum מִפְּנִקָא. Menachem b. Salomo (עֲדָן, ii): כֹּד אֲסִיר מִשְׁלָשָׁלִין. This reading is based upon a different interpretation of the text. A similar interpretation is quoted by Kimchi וַיִּמָּעֲדָנוֹת קְשׁוּרִים . . . כְּלוֹמַר בְּקְשׁוּרִים וּבְשִׁלְשָׁלֹאֹת שֶׁל בְּרוֹל. Salomon ben Parchon quotes this interpretation only: פִּי' הַבִּיאוּ קְשׁוּר וּכְפוֹת: (עֲדָן, s.v.).

2 Sam. ii. 29, s.v. בְּתָרוֹן; Targum בְּתָרוֹן. Menachem b. Salomo (בְּתָר): פַּסְנוּתָא. Thus also a marginal reading in Codex Reuchlinianus. It probably originated with a passage in a Palestinian text of the Targum; for the Aramaic root פִּסֵּן occurs in the Palestinian Targumim, and is also applied to the Hebrew word בָּתַר (thus וַיִּבְתָּר, Gen. xv. 10: וּפָסַן, &c.), vid. Levy, *Wörterbuch zu den Targumim*, ii. 276 b.

i Kings vi. 18 פָּקַעִים; Targum חִיּוֹ בִיעֵין. Menachem b. Salomo (פָּקַע, ii): צוּרֵת בְּעֵין. It is not necessary to assume that צוּרֵת is the Hebrew equivalent for חִיּוֹ; (vid. supra, ad Judges iv. 11), but it is a synonym for the same, which occurs in Targum also.

i Kings xiv. 10 כְּאִשֶּׁר יִבְעָר; Targum כְּמָא דְמַגְנֵדְרִין. Menachem b. Salomo (גִּלָּל) כְּמָא דְמַבְעָרִין. A different paraphrasis, which retains the word of the Hebrew text.

i Kings iv. 42 בִּלְבוּשִׁיהָ; Targum וּפִירוּכִין בְּקִלְפוֹתֶיהָ סְפָרִים אַחֲרִים בִּלְבוּשִׁיהָ: (עֲקָל). The reading of

<sup>1</sup> Rashi quotes: וְחָבַר בָּהֶן.

the editions is also quoted as *varia lectio*. The other reading has the same sense. Vid. D. Kimchi's commentary. Ibid. כתרנומו בקליפתו פי' אביב בקליפתו, צקל. Salomon ibn Parchon, s. v. והתרנום אמר פירוכא בלבוש.

2 Kings xxiii. 7 בתים לאשרה; Targum מכולין לאשרה. *Aruch* (כל, vii; Kohut, iv. 229 a) reads מכילין as plural of מכיל, "measure," by which, in the Targum, the word of the text would be explained as plural to בַּת (vid. Levy, *Targ. Wörterb.*, II, 356). Menachem b. Salomo (בת, iv), says: תרגם יונתן המל"ץ דנשייא מחיין תמן מכלולין לאשריאי וכן ובתי הנפש ותרנם יהונתן קרסייא. Thus he reads מכלולין, which he takes in the sense of "necklace."

Isa. iii. 20 בתי הנפש; Targum קרשייא. Menachem b. Salomo (בת, iv): קרסייא. Vid. the above note to 2 Kings xxiii. 7. Menachem b. Salomo quotes this translation as analogous to that of [לאשרה] בתים, with the designation as an article of adornment. In both cases בתים means an ornament. But it is doubtful whether קרסייא is a genuine reading, and not rather a corruption of קרשייא. At any rate the reading seems to prove that the latter word was read with a ש (=ס).

Isa. iii. 22 והחריטים; Targum ומחכיאי. Menachem b. Salomo (חרט): זונרין מצירין. The latter word is used in the Jerus. Talmud, *Sabbath*, 8 b at the bottom, to explain the word of the text. This reading belongs probably to the Palestinian text of the Targum (vid. *supra*, ad 2 Sam. ii. 29).

Isa. vii. 3 אל מסלח; Targum בכבש. Menachem b. Salomo לכיבוש.

Isa. viii. 20 מכען לית ליה מן דשחר ויבעניה; Targum אשר אין לו שחר. Menachem b. Salomo (שחר, ii): דלית מאן דישחר ויבעיהו.

Isaiah xiii. 21 אחים; Targum אוהין. The word אחים is according to Menachem b. Salomo (אח, vii) translated by the same word as ציים in the first part of the verse. He says: ומלאו בתיכם (sic) אחים והוא כעין: חתול מדברית אך לא חתול ממש היא ויונתן בן עוזיאל תירגם תמוון ולה שתי שמות בלשון מקרא כי הוא אחים הוא ציים כי לשניהם קרא יונתן בן עוזיאל תמוון בתרגום ואם לשתיים יקרא אחים לאחר יקרא אח וכן ציים בלשון תרגום תמוון.

He says the same, s. v. צי, iii, והוא אוהין.

Isa. xl. 20 דלא אחיד ביה רקבא; Targum לא ירקב; Menachem b. Salomo (ארן, i): דלא אתלבט. The ordinary meaning of the root לבט cannot be applied here, and I do not know in what sense the word could be a rendering of ירקב.

Isa. lviii. 6 פתח; Targum פדרו (Codex Reuchlinianus). Menachem b. Salomo (חרצב) בדרו.

Isa. lxvi. 24 דראן ; Targum מיסת חוינא (= רַי רַאינא). Menachem b. Salomo במיסת חוינא. The ב does not, perhaps, belong to the word, but is the preposition ב after the verb סיים. The whole sentence is ולכן סיים יונתן תרנום (sic) במיסת חוינא.

Jer. xiii. 3 בנזיק הסלע ; Targum כיה גלי. Menachem b. Salomo ב' כיה דגלי : (נק).

Jer. xiv. 18 סחרו ; Targum לסחורתיהון. Menachem b. Salomo איטלטלי : (סחר, ii). The reading is based upon a different explanation of the word. סחרו is taken in the sense of נָעַו or קָדַו. It belongs, perhaps, to the Palestinian text.

Jer. xv. 18 אנושה ; Targum תקיפא. Menachem b. Salomo (אנש, ii) : מרעה, with the explanation : כלומר רעועה. This explanation is incorrect, for the Targum word belongs to the root מרע (= Heb. חלה). In Jer. xxx. 12, נחלה is translated by ממרעה, and אנוש by תקיף. Ibid. xxx. 15, אנוש is rendered by למרעה (also Micah i. 9).

Jer. xxxvi. 23 דלתות ; Targum פצין. Menachem b. Salomo (s. v. ענין בקיעות כאמרו הרעשתה ארץ פצמתה הוא שתרנגם יונתן בן : נפצם עזיאל שלש דלתות חלת פצימין והוא ששנינו חרש (חרס) כדי ליתן מרפקי. This reading confirms Levy's conjecture (ii. 282 b). The columns of a Torah scroll are called ספרא (Targum Sheni to Esther, vi. 1).

Jer. xxxviii. 12 אצילות ; Targum מדבקי. Menachem b. Salomo (אצל, iii) : מרפקי. This reading is found in the Targum of Ezechiel xiii. 18 (אציל). Levy (ii. 72 a) suggests, that we should read מרפקי, also in Jer. xxxviii. 12 ; the suggestion is confirmed by our reading.

Jer. xlviii. 2 דמין תרמי ; Targum תתרבין. Menachem b. Salomo (דם, iv) : אף משחק תשתתקין. This reading is based upon different interpretation, תרמי being rendered like ירמו, Exod. xv. 16 in the Palestinian Targum (ישתתקין), and מרמן taken as the noun to that verb. The reading belongs to the Palestinian text.

Jer. li. 27 פקדו ; Targum זמינו. Menachem b. Salomo (מפקד) : מנו.

Ezek. xlv. 9 הרימו ; Targum סליקו. Menachem b. Salomo (גרש, i) : אעדו. Both readings have the same meaning ; אעדו corresponds more exactly with the Hebrew הסירו.

Zech. vi. 3 אמצים ; Targum קיטמנין. Menachem b. Salomo קטימין.

Zech. ix. 6 ממוז באשדוד ; Targum באשדוד ; וישב ממוז באשדוד. Menachem b. Salomo (ממוז) : דהו בה כנוכראן [באשדוד] דהו דמן לנוכראן.

W. BACHER.

BUDAPEST, December, 1898.